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Government.

643 **Chiefs as rulers.** There is no king of the country, nor is there any single paramount chief; the Bantu chiefs claim equal, if not superior, rights to the land. Certain chiefs rule over extensive districts inhabited by the Nilotics, and their rights as leaders are considered to be hereditary; they are also looked to in cases requiring settlement or legislation.

423 **Land tenure.** Land which has not been cultivated in the past may be tilled by any family; but, when once it has been tilled, the community regard it as the property of the family whose ancestor first cultivated it. Should it be left fallow for a number of years, no other family may appropriate and till it without first obtaining the original owner's permission. Few people seek such permission, preferring to dig virgin-land which will afterwards belong to their children.

621 **Local chiefs as the magistrates.** The people live in communities. They build their houses in close proximity and in most cases surround them with a growing fence, leaving a gateway which can be closed during the night or in times of
622 danger. Such a village group is ruled by a sub-chief who is under the authority of the district-chief. The chief of a village is magistrate and controls the general affairs of his people. This chief levies no taxes, but his people make him presents of goats and sheep, and of grain also at harvest time.

692 **Courts and court fees.** Any person wishing to bring a charge against another for any offence, real or imaginary,
694 pays a small fee to the chief of the village before whom he lays
695 his complaint or accusation. The chief or elder then summons the accused person and appoints a time when the case shall be heard. The chief sits with one or two village elders and gives his judgment. A person may appeal from a village chief to the principal chief in the district, and the elder who first tried the case will then go to the superior chief to be present when the case is reheard. The parties appealing have
681 to pay fresh court-fees before the case is retried. The punishment in almost every case is a fine and the amount is determined by the gravity of the case. The losing party has to

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towards marriage, that anyone who touches this tassel has to pay a fine of three goats to the husband.

The women do not wear iron wire to the same extent as their husbands and brothers. These may frequently be seen with from six to ten pieces wound round their arms and legs, which shine from constant rubbing and polishing with oil and fat. Happily there are signs that this wire is going out of fashion, whereby they will be spared the sores and ulcers which are its continual accompaniment. Trade generally will thus be put upon a sound cash basis instead of resting as it has done upon a precarious footing of barter. The Jaluo, who are keen traders, have begun to realise the advantages of the rupee over the iron, being helped to this conclusion by the necessity of having to pay three rupees a year for every hut.

The Jaluo full dress is very striking. A huge hat of monkey or goat skin, or of feathers, often of ostrich, surmounts a well-oiled visage which is ornamented by lines of small white beads across the forehead, nose, upper lip and chin and fastened behind the ear. Round the neck are strings of beads, brass cartridge cases, fetishes, and a round or two of iron wire. Across the chest and sometimes down the back are rows of cowries sewn on to strips of leather; and over the right shoulder hangs a big black feather boa, or an ornament made of the long hair from the wildebeest's tail. The everyday goat skin is discarded. Round the waist they fasten strings of iron beads which they manufacture from iron wire; the iron has an extra polish, and from it depend bunches of feathers. The body is well oiled and sometimes covered with red clay or charcoal. Finally they fasten to the knee and ankle small bells made of iron wire in the shape of broad-bean pods and with one or two small iron beads inside.

Their weapons consist of a spear with a long haft and a short blade, a Masai sword on the right hip and occasionally a bow and arrows instead of the spear. Their shields are very large and heavy, made of buffalo hide and of a peculiar shape; vertically they are about three feet six inches in height; horizontally nearly six feet in length and curved back so that the left side, back and front of the warrior are covered; they are painted red, white and black, often in artistic designs. These designs probably at one time indicated to what family the owner belonged; to-day, however, this idea, if it ever existed, seems to have quite disappeared, each man painting on his shield the pattern which pleases him most. Further investigation on this subject should be made in order to make certain whether the patterns have any peculiar meaning.

Some wear the hair long, twisting it into long thin strings and dressing it with oil and red clay or charcoal. Others partially shave the head, always leaving at least one little tuft, which is cut off and worn by the chief mourner at the owner's funeral. Sometimes the body is striped or spotted with yellow clay in imitation of the zebra or leopard.

Politically the Jaluo are in a semi-feudal state; the tribe is divided up into larger or smaller chieftaincies or clans, which correspond to the old baronies, but there is no one overlord to make the resemblance complete. Nominally the chiefs

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have absolute power, but in reality their influence is not great. Each chief subdivides his territory, placing each portion under a sub-chief. These sub-chiefs or headmen are supposed to attend frequently at the chief's village in order to hear and carry out his orders. If a crisis arises, an informal council of the heads of the village is called and the *patres familiarum* can express their views, though the decision rests with the chief. There is no kind of voting. This council will also assemble if the rule of the chief becomes intolerable. They may threaten to secede, but their resistance is always passive; the usual result, however, is that one or more of the headmen set up as chiefs on their own account, and quietly disregard the orders of their *quondam* superior. Land is held in common by the members of each clan, but jealously guarded from subjects of all other chiefs. A man may, and frequently does, move from one clan to another, but in that case he has to obey the orders of the chief to whose clan he has attached himself. There are no formalities attendant on such a change.

Trespass by the members of one chieftaincy upon the land of another is indeed the usual cause of the frequent small quarrels which arise and very often lead to bloodshed.

Internally, however, private ownership of land has to some extent made its appearance. The Jaluo village represents a family, the headman being the father or (if he be dead) the eldest brother. Besides his family he will, if he is a chief, or sub-chief, generally shelter one or two retainers whom he calls his *askari*,[1] police. When the time comes for laying out the *Shamba*[1] or agricultural land, each adult male and female marks out and tills his own piece, the married women being helped by their daughters and younger sons; although the family in practice share the produce, theoretically the crop from each plot belongs to the member who tilled it; thus, if one of the sons wishes to sell some grain he can only sell what he has grown himself, and, similarly, one *askari* reaping what another has sown would be considered a thief.

Cases occasionally arise which illustrate this: if A's cattle or goats wander into B's *shamba*, though A and B live in one village, B claims compensation. Private tenure is, however, only temporary. If a village uses a certain piece of land for a year and then leaves it, another village may cultivate there; but as the *shambas* are usually close to the villages, and villages are separated by some little distance, such cases of appropriation are practically unknown. The rights, however, to a certain piece of land are only squatter's rights and confer no claim *in perpetuo*.

In shape the Jaluo village is circular and is fenced round with euphorbia bush, stone or mud walls, or watling, as may be most convenient. In the centre is the cattle pen; around this are the store houses of basket or wicker work; they are raised some two feet from the ground and are about five feet high and three feet in diameter; there is a small opening near the top sufficient to

[1] Swahili word adopted.

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allow a man's head and shoulders to enter; the roof is of grass. Outside these again is the circle of huts, strongly built of sticks and grass and with the sides plastered with a mixture of dung and mud. Each married male in the village has his own hut, and besides this a hut for each wife and two smaller huts, one for his sons and another for his daughters, which latter live with an old woman, often their grandmother. The two sexes are kept rigidly apart, and though, as will be seen, the Jaluo notion of morality is scarcely the same as the European, there is little of the promiscuity of intercourse among the Kavirondo which is so noticeable a feature among the other Nilotic tribes of British East Africa.

As the sons grow up they marry and build houses in the father's village for themselves and their wives. The eldest son usually remains with his father for good and all, but as the other sons in turn become fathers of families, they often build villages for themselves near the paternal village; as often as not, however, the sons keep together after the father's death, the eldest becoming the head of the family.

There is a strict law of exogamy among the Jaluo, though a son may marry his father's wife if she is no blood relation of his; similarly two sisters are often simultaneously the wives of one man.

Their rule of inheritance, though apparently complicated, is really simple. The husband sets aside so many of his cattle to provide food for each wife, the chief or first wife naturally having a larger share than the rest. On his death the wife and the cattle set aside for her pass to her sons, her eldest son as the new *pater familias* again getting the larger share. If a man has no sons by the first wife but sons by another, all the property, including the first wife and her daughters, pass to these sons; if a man has no sons, all his property passes to his brother or nearest male blood relation; females can own no property, being themselves but chattels. On the death of a chief his power descends upon the eldest son of his first wife, even though his second or third wife may have borne him a son before the son by the first wife was born; *i.e.*, A is his first and chief wife and E his second. A may bear him two daughters, B and C, and then a son D. Though in the meanwhile E has borne him a son F, D will become chief in virtue of his mother's priority, even though he has an elder brother (F). But if D is not of fit age to govern, F may become chief, as a regency is too advanced an institution; and similarly if both D and F are infants, some elder blood relation, such as their eldest uncle, will succeed their father. This rule not unnaturally leads to much quarrelling, as, when the dispossessed heir grows up he often lays claim to rule, with disastrous results.

A great many formalities attend a Kavirondo marriage. As has been remarked above, exogamy is the strict rule. The young man having declared his choice to his father, the latter goes off to the girl's father and arranges the dowry. He then returns, and the intending bridegroom goes over with a bull or some goats as earnest money and partakes of the preliminary feast, an essential feature of this being an offering set aside for the sun-god, consisting of a little meat, part of a